to: be those, who contend, that God is only on6 particular piece of organized matter, of human form and bigness, which, endued with perfect reason and understanding, exerciseth an universal dominion over ail the rest. Whicli hypothesis, however it, hath been entertained by some of the Christian profession, both in former and later times, yet it hath seemed very ridiculous, even to many of those Heathen philosophers themselves* iriio were mere Corporealists, such as the Stoics^ who exploded it with a kind of indignation, contending earnestly* [a]/uj) *tvai flcov dvflpwTro/xop^ov, that God (though corporeal) yet must not be conceived to be of any human shape. And Xenophames,[b] an ancient philosophic poet, expresseth the child* ishness of this conceit after this manner :

'AXX* sfroi p^eTga^ y* eTp^ov |2off JIE xlovrc?,

ov W6g itat

If oxen, lions, asses, and horses, had all of them a sense of a Deity, and were able to limn and paint, there is no question to be made, but that each of these several animals would paint God according to their respective form and likeness^ and contend, that he was of that shape and iio other. — But that other corporeal Theism seems to be of the two rather more generous and genteel, which supposes the whole world to be one animal, and God to be a certain subtile and ethereal, but intellectual matter, pervading it as a soul : which was the doctrine of others before the

* These are the words of Clemens Alexandrinus concerning: Xeno-
phanes, Stromat. lib. v. p. 714.
[b] A pud Clem. Alex, ubi supra, p. 715,
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